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The International Socialist.

OFFICIAL ORGAN OF THE
AUSTRALIAN SOCIALIST PARTY.

RAY EVERITT, Managing Editor.

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The A.L.P. "Split".

BY J. B. SCOTT.

That the "Extremist" section in the ranks of the A.L.P. dealt a staggering blow to the stick in the mud reactionaries can be seen by the rancour exhibited in the "Official Manifesto" published in the Sydney "Worker" of June 26th, and signed by W. H. Lambert (President) and P. C. Evans (Secretary). These Australian political Mensheviks are as sour as green lemons, and when a man is sour he evades the truth to empty spleen as a substitute for argument. They bitterly attack Willis because Willis said: "The Labor Party is not worth the support of any worker unless it is prepared to work for an industrial Commonwealth." This, according to the executive, is sedition and disloyalty, the words of a disruptionist and liable to bring disastrous results to the solidarity of the movement. "SOLIDARITY" (?) A movement that draws men and women to its ranks on account of its platform pledging itself to "High Tariff" and other such "loud mouthed platitudes" is not

a Working Class Movement.

And the "solidarity" they prate about is not the solidarity of the working class. The only solidarity that counts these days is the solidarity of those workers who understand that capitalism is at the root of all the social inequalities, and know that it cannot be changed except by revolutionary action.

Says the "manifesto": "While striving towards the Social or Co-operative Commonwealth it renders aid to-day to the mangled victims of the capitalist system."

Where? When? How? Why? Any "aid" that can be "rendered" can only be rendered by the workers themselves IN INDUSTRY, for the political reformer can get no more for the workers than the workers are organised strong enough to force from the capitalists themselves. If Child Conscription, War Precautions Acts, Illegal Association Acts, Arbitration Courts and Wages Boards is what is meant in the "manifesto" they HAVE rendered aid; but if "aid" meant the preaching of the class struggle and showing the workers how to end it then they have RENDERED NO AID, on the contrary, they have been stool pigeons of the capitalist class. There is room for every sincere revolutionist in the ranks of the Australian Socialist Party where the gauge of battle is thrown down to all who do not advocate and work for the abolition of the capitalist system.

Slams and Jabs.

By JAYBES.

A Republic or a Monarchy—Would Either Matter to the Working Class?

The students of the Melbourne University "Social Questions Committee" had a debate the other day on Republicanism versus Monarchy, and neither side touched on anything that really mattered. College students never do as a rule, and what is more they are never expected to. From a working class viewpoint it wouldn't matter if all the kings in creation were canned to-morrow morning. Suppose King George was deposed would that alter the system one iota?

Would the capitalists of Great Britain or Australia have a sudden change of heart and suddenly decide to cease robbing the workers? Certainly not! When the Tzar lost his job Kerensky, his successor, attempted to hoodwink the workers of Russia into accepting a Republican form of Government modelled after the fashion of the French and American republics, both of which are democracies in name only.

In France, America, Mexico and the South American Republics there are still the idle rich and the industrious poor, the robber and the robbed. When the capitalist class are hard pressed by the rising workers, they will quite willingly throw a king or two at you in an attempt to quieten you down. The only republic worth fighting for is the REPUBLIC OF LABOR where the democracy will be the DEMOCRACY IN INDUSTRY; all other republics and all other democracies is mere moonshine, from a working class point of view.

See What the Descendants of Germans Miss Through Lack of Foresight.

It would appear that the P.M.G. has sanctioned the dismissal of several public servants who were discovered, after an extensive inquiry had been made, to be of German origin. Frank Brennan (Vic.) in the House the other day asked the ex-A.W.U. Labor Leader (?) a few questions concerning the dismissals, and satirically summed up that they had been dismissed "by reason of an error of judgment made by them in the selection of the birthplace of their grandfathers."

That's just about what it amounts to. To apply the same logic to the head of the Empire whose grandfather was the Duke of Saxe-Coburg-Gotha, the hubby of old "Vic.", he would be canned forthwith. The present King's grandfather was a blue-blooded German who received by the grace of the British Parliament the miserable stipend of £30,000 a year as soon as he hitched himself to the daughter of the Duke of Kent.

But what's the use of talking? There are two classes of Germans, there are German workers and German idlers, those who were sacked belonged to the working class while those who are retained belong to the loafing class.

Allied Reactionaries and Russian Revolutionaries.

Did you ever ask yourself why it was that the Allies refused to permit any reliable representative of the working class to enter Russia and return therefrom with the data collected. The refusal is obvious. Should several men visit Russia and come back with the RELIABLE information to be got from Russia on the formation of the Soviet Republic, it would foil the plans and imperialistic designs of the money monsters of Britain, France, America and Japan. To those of you who have not read the article, we draw special attention to the "I.S." of two weeks ago containing propaganda leaflets issued by the Bolshevik of Russia. Considering the terrible obstacles the workers of Russia are meeting with at the hands of the vilest reactionaries of Europe, they are putting up a splendid fight and they are fighting for the cause that CANNOT LOSE—THE EMANCIPATION OF THE PROLETARIAT.

They Laugh, They Dance, They Permit Themselves Anything (Hugo).

"There was great enthusiasm at all the West End hotels, as the news flashed from table to table. Peace dinners and dances were held at night at the Carlton, Ritz, Berkeley, Hyde Park and Waldorf

Hotels."—News Item.

Who dined, and who was it that danced? And why did they dine and why did they dance?

The diners consisted of the band of skull and crossbone patriots who have grown corpulent, on the blood and tears of our class both in the industrial trenches and in war. They dine and dance to drown out the wails of the widows and orphans—these fatherless bairns of the working class: they laugh and cheer in an attempt to obscure that dreadful rumbling of revolution which is swiftly following in the train of war. Their "enthusiasm" will be short-lived, for the mighty host, upon whom they have preyed like vultures, is awakening and in the not far distant future their mad howls of mirth will turn into whimpers and wails when the slogan "WORK OR STARVE" will stare them in the face and the tread of determined feet—the feet of the proletariat—will be heard afar marching to emancipation.

Pay on his sightless eyes and sluggish brain:

Plunder him while you may for greed and gain;

For soon, with giant strength, he'll raise his hand

To crush the oppression of the tyrant band.

—Davies.

The Labor Press Versus the Labor Party.

From the official organ of the N.S.W. A.L.P. we glean the following, and worth while at that, "as well try to live without eating as try to abolish poverty under a system for production for profit." To this we say "Hear, hear!" That being the case, we would expect the "Labor News" to show "HOW" instead of catering to the Tudor-Gardiner patch-up politicians.

There are Two Kinds of Political Action—Revolutionary and Reform.

The Conference of the Australian Labor Party recently held in Sydney was an ample demonstration of the lamentable pusillanimity and gross stupidity of the average Labor Party politician in regard to working class philosophy. At the above Conference a motion was presented to alter the hazy reform objective of the A.L.P. to "The Social ownership of the means of production and distribution." No sooner was the motion launched than all the slinging political wasters, who have stepped the way to prominence on the backs of the workers, were up in arms like social cave men against any progress which would endanger their twelve notes a week.

Blakeley, M.H.R., mouthed the following: "The extremists declared for a policy of revolution as against political action." We advise Blakeley to rub the moss off his eyebrows and start to think. WE ARE THE EXTREMISTS, and we alone, AS EXTREMISTS, understand what is meant by POLITICAL ACTION. The change from the Society based on PRIVATE OWNERSHIP OF THE MEANS OF PRODUCTION to the society based on the SOCIAL ownership of the means of production, can never come about by reform tactics as used by the A.L.P. vote-catchers. The change is inevitable and the change itself means REVOLUTION. There is a political action which bolsters up capitalism by advocating reforms (reform political action) and there is political action that is out to capture the political state to abolish it, and in that act overthrowing capitalist society (revolutionary political action).

With the introduction of an 8 hour day and an arbitration court the political action of the Blakeley tribe ends and begins again to reform reforms. The reform political action attacks effects only the revolutionary political action attacks the cause—CAPITALISM.

The revolutionary working class recognise best of all the need for political action; the non-recognition of political action is in the realm of anarchy, and the non-recognition of revolutionary political action is in the domain of the pseudo labor reformer. Step down all ye fakirs of the Blakeley type, ye have been weighed in the balance and found wanting!

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"The End of the World"

By Marcia.

Prebendary Webb-Peplowe, of St. Paul's Cathedral, London, has announced that the world will come to an end in 1929.

Now, it would be interesting to know what game the "religious lights" are trying to play this time.

While a large portion of the readers of such a prediction would no doubt pass it over with jest, it is quite possible that many people would be impressed by it—in the light of Bible teachings—and the fact of its emanation from such a high dignitary of the Church.

What the actual underlying grounds for the prophecy are, we of course do not pretend to know at this juncture, but that it HAS some motive is, to say the least of it—quite possible; and we may be forgiven if we question its genuineness when we look back into past History, and review similar warnings and their effects.

The church was THEN—AS NOW—ON THE SIDE OF THE RULING CLASS. The most memorable and historic of these prophecies was that which forecasted the end of the world to take place on the last of the year 999 A.D.

In that time the Church and the Feudal Lords shared the dominant power, although the former, by means of its Divine calling, had the whip hand; because the Clergy could play on the superstitions of both Baron and Serf and by means of mingled awe and fear bind them to their will.

So, when the Clergy announced that the end of the world was approaching, no one thought of questioning the edict, and the Barons, in order to gain absolution and to escape the vengeance of God, gave away their valuable goods to the Church. Says Eugene Sue:—"The Seigneurs, themselves no less brutified than their serfs by ignorance and fear of the Devil, and hoping to be able to conjure away the vengeance of the Eternal, assigned to the Clergy, by means of authentic documents, executed in all forms of terrestrial, law, lands houses, castles, serfs, their harems, their herds of cattle, their valuable plate, their rich armors, their pictures, their statues, their sumptuous robes."

Then after they were certain of having purchased a place in Heaven, the younger among them proceeded to spend the rest of their remaining time on earth in debauchery and licentiousness.

The serfs, on the contrary, looked forward with delight to what they regarded as their approaching freedom; it would be the end of all their miseries, and they anticipated their expected rest by leaving the land untilled and uncultivated.

By the next harvest time they argued it would be in chaos. So in the midst of prayers, ravings, wildest license and wildest orgies, the last day of the year 999 passed away and the first day of 1000 dawned.

And NOTHING HAPPENED.

The sun rose and set just as on other days, and the multitudes realised that they had been deceived.

To quell the storms of indignation and protest, the Clergy called more strategy to their aid, and issued more fraudulent prophecies.

Although Christ was born 1000 years before, he did not reveal himself as God until his death, that is 32 years after his birth; accordingly, the End of the World would be postponed until the year 1032. And those 32 years were the most terrible in History.

First of all, the Feudal Lords plunged into wars with the Church to recover their riches; and of course the miserable serfs had to do the fighting.

Starvation, the result of famine from the uncultivated fields, actually forced the serfs mad with hunger to DEVOUR THOSE WHO DIED, and EVEN TO SLAUGHTER EACH OTHER FOR FOOD.

We cannot do better than quote Eugene Sue, who describes conditions at this time most graphically—he speaks particularly of France: "The belief in the approaching dissolution of the world, which

The reports admitted even to the capitalist press of Bolshevik or Spartacist "corruption" of the armies opposed to them at Cologne, Odessa and elsewhere, add interest to the following narrative:—

"I was employed by the Soviet Government, in the Commissariat of Foreign Affairs. Among other things, I assisted in the preparation of revolutionary propaganda to spread among the German troops and the German war prisoners, and helped to get it to them. From the Commissariat we sent out every day more than half a million newspapers, in German, Hungarian, Polish, Croatian, Techo-Slovak and other languages, besides translations in those languages of the decrees and proclamations of the Soviet Government, and the pamphlets of the revolutionary leaders; we sent speakers into the German lines to harangue the soldiers; we organised conventions of war prisoner delegates and despatched hun-

dreds of agitators to the prison camps. This propaganda was so effective that the German and Austrian Governments took the most energetic means to stamp it out, protesting and threatening, putting their troops under the most rigid control, and arranging "quarantine camps" for returning prisoners, who were forced to remain isolated from their own people for several months, during which time they were thoroughly "educated" by patriotic speeches and literature. It was so effective that when the time came to advance into Russia many regiments refused to move and had to be replaced by other units drawn from the western front, where the soldiers were not "contaminated." It was so effective that tens of thousands of war prisoners made application to become citizens of Soviet Russia, and thousands joined the Red army, in whose ranks they resisted the advance of the German and Russian armies as best they could.

"I remember a delegation from the German troops on the island of Oesel, who wanted literature and speakers to take back with them! A couple of sailors who spoke German were sent back with them, smuggled across the lines in German uniforms; they stayed a week and converted 1000 men.

"It is true that these former German and Austrian deserters and prisoners, most of them International Socialists, many of whom laid down their lives in battle against Imperial Germany and Austria, fought and are still fighting in the ranks of the Soviet army. The commander and most of the staff of the Soviet army combating the Tehecho-Slovaks in Siberia are themselves Tehecho-Slovaks."

"By September, 1918, the Ministry of Foreign Affairs had on its pay roll sixty-eight agents in Austria-Hungary, and more than that in Germany, as well as others in France, Switzerland and Italy.

"Of course most of the attention of the Bureau of International Revolutionary propaganda was concentrated on the Central Powers. A weekly magazine in French-English was planned, as well as an Italian week— but never carried out. For one agent in the Allied countries, the Soviet Government had fifty in Germany and Austria.

"The Central Powers were Soviet Russia's greatest menace. It was utterly impossible for Imperial Germany and Socialist Russia to exist side by side. Imperial Germany must be destroyed—and quickly. But while in Germany there existed the most sinister enemy of the Russian Revolution, on the other hand in Germany was also Russia's greatest potential ally—a working class well-trained in the fundamentals of Marxian doctrine, and better organised than any other in Europe."

(It must be remembered that the Entente, American and Central Governments were spending probably ten times as much again on their propaganda.—Ed.)

—John Reed, in the "Liberator."

A. S. P.

NEWS AND NOTES.

SYDNEY BRANCH.

The Domain meeting on Sunday, July 13th was a great success. Com. B. Lewis occupied the chair, and he, Coms. Jackson, Reardon and Teece spoke to large crowds.

At night in our new hall, Moses Baritz lectured to a crowded assembly. Every seat was occupied, yet there was a large number compelled to stand. The subject was interesting, and Comrade Moses Baritz made an effective reply to the speech of Dean Talbot delivered the previous Wednesday, which was "Socialism and Religion."

Comrade Baritz commented upon the attitude of present day critics of Marx, who were saying that Marx had modified his view of the Materialistic Conceptions of History.

Our speaker quoted from the correspondence of Frederick Engels, and read an article published on October 15, 1895 (three months after his death) wherein Engels stated Marx and he had never claimed more than what was written by them. He reminded his audience that Engels complained of the false interpretation given the materialistic conception by so called Marxians. These so-called Marxians were those who, instead of bas-

SOCIALISM ACCORDING TO ST. KAY

By FRANK DAVENPORT.

The ineffectual attempts of Mr. Kay to show the fallacies of Socialism leads him more often than not, to a success in a contrary direction. He demonstrates his own ignorance, and his pacific "reasoning."

If the obstacles that beset the path of the Socialist movement were no more difficult than the phantasy of Mr. Kay's imagination, the difficulty would soon be overcome. The infantile objections of this apostle of capitalism are as easily discounted, as the bright rays of the sun bring forth heat.

The great hindrance that we Socialists have to combat, are the mountains of ignorance, and the vast plains of misunderstanding. That Mr. Kay is also suffering from a gross misunderstanding is proven by his "discourse" to the multitude on the Sydney Domain recently. The modern Jesus waxed serious when he asserted as follows:—

"The Socialists have not the least idea how they are to proceed when society adopts Socialism. (Cries of hear, hear!) What occupations will the various people have? (That's it.) What work would I be expected to do under Socialism? (Someone shouted out "You would make an excellent clown.") "I will tell you, ladies and gentlemen, that these are questions the Socialists cannot answer. I for one will not be foolish enough to throw away the dirty water, until I get the clean." (Vociferous applause by the supporters of Fat.)

Mr. Kay may not want to be foolish, but he cannot help it. Who would have given the game away so brilliantly as Mr. Kay, when he alluded to the present system as DIRTY WATER, and referred to the Socialist system as CLEAN water. Here was an apparent mistake, which if not so, makes it possible for Mr. Kay to open up his mind to thought that may make him a little more conversant with our propaganda.

As to Mr. Kay's assertion that we will not know what to do when we get Socialism, it will be in order to state briefly what we might be prepared to do to him and his capitalistic cobbles. The first is somewhat serious, the rest otherwise.

We would at least take advantage of our supremacy to abolish the unsightly insanitary conditions of the slums, which to-day are a menacing challenge to our claims of civilisation. We refer to that, because Mr. Kay's supporters are more interested in rents than anything else.

However, as it is better to display a tithe of equity, we might be disposed to introduce arbitration courts and wages boards for the particular benefit of those capitalists who cannot live at the rate the workers are condemned to subsist on. These courts would be the place where the capitalists could get an "impartial" judge to hear and adjudicate on their grievances. It would be opportune for then it would also provide employment for a judge who would be paid at £60 per week, so that he could decide what standard was necessary for the capitalist to exist upon.

This judge after hearing the case, after the examination and cross-examination of the applicant, when he put up a strong case that proved beyond doubt that the

ing their party principles upon the Socialist philosophy, were "moulding" the Socialist philosophy to suit their political exigencies.

The most important phase of the lecture was the explanation that the salvation of mankind would be the work of mankind. The idea that a God or a Saviour was necessary is so much nonsense. Socialistic endeavour is the organisations of a social class for a social purpose. Religious endeavour is the teaching that perverts the mind of mankind, and insists upon an individual relation to a god for an individual salvation. Socialism was to be obtained by the development of a mass idea. Heavenly salvation was an individual act. Hence the antagonism between Socialism and religion. In fact, explained Comrade Baritz, religious changes both ritual and ceremonial, can only be explained by the materialistic conception. It was the key that opened all events in history to the student.

The Paddington Campaign has been carried on with great enthusiasm during the past week, Coms. Reardon, Teece, Jackson, Moses Baritz and Lewis have addressed good meetings each night.

The Labor Party have not yet opened their campaign, but no doubt matters will be even more interesting when they do.

Valuable propaganda work is being put in, and we confidently expect to form a new branch at the close of the campaign.

M. REARDON, Hon. Sec.

capitalist could not live on his dividends, would, to meet the justice of the case, "spring" the award to another sixpence per week.

Mr. Kay's last query has set us a-thinking, and it would be hard indeed to answer it, if one did not know him.

The work that he would be able to do would not require much worry to him. Not for a certainty can we state the precise nature of the toil, but society would place him in such a position that adequate scope to be granted to the undoubted ability he thinks he possesses.

It is impossible to conceive of any organised society that could afford to let lay dormant such intelligence, such rare reasoning, such a superlative imagination that Mr. Kay possesses.

A MONOPOLIST'S HYMN.

Let us corner up the sunbeams
Lying all around our path,
Get a trust on wheat and roses,
Give the poor the thorns and chaff.
Let us find the chiefest pleasure
Hoarding bounties of to-day,
So the poor shall have scant measure
And two prices have to pay.

Yes, we'll reservoir the rivers,
And we'll levy on the lakes,
And we'll lay a trifling poll-tax
On each poor man who partakes;
We will brand his number on him,
That he'll carry through his life,
We'll apprentice all his children
To a mortgage on his wife.

And we'll capture even the wind-god,
And confine him in a cage,
And then through our patent process
We'll blow him where we will save;
Then we'll amaze our little brother
When he tries his lungs to fill,
Put a meter on his wind-pipe,
And prevent our little bill.

We will subvert the starlight,
And we'll peruse the moon,
Claim a monopoly on rest days,
A proprietary moon;
For right of way through ocean spray
We'll charge with joyous mirth;
We'll divide the stakes around the lakes,
In fact, we'll own the earth.
—G. "The International."

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Printed and Published by William Joseph
Thomas, at 115 Goulburn Street, Sydney, for
the Australian Socialist Party.